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As the Leper's Faith was a Means of his Cure, ſo all that would be healed and ſaved by CHRIST, muſt have a Faith of their own in Him,

CONSIDER'D *and* PROV'D,

IN A

# SERMON

From LUKE xvii. part of the 19th Verſe,
*Thy Faith hath made thee whole.*

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*By* NATHANAEL WYLES, *of* Tarling *in* Eſſex.

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MARK xvi. Ver. 16.
*He that believeth ſhall be ſaved.*

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# Advertiſement.

Reader, *I have here performed my Promiſe, made in my former Sermon. And as my Deſire and Deſign in printing That was principally for the Uſe and Comfort of true, but weak Believers; ſo my Deſire and Deſign in publiſhing of This, is (if the Lord pleaſe) to awaken all Perſons, where it may come, to a real Concern about a perſonal Faith in* Chriſt, *in order to their own Salvation by him.*

LUKE xvii. ver. 19th.

*Thy Faith hath made thee whole.*

THESE Words were ſpoken by our Saviour, to one of the ten Lepers he had cleanſed, of whom we read ver. 11, 12, 13, 14. There were ten diſeaſed of the Leproſy, who all united their Voices in petitioning for a Cure, and they had their Joint-requeſt anſwered: For when our Lord ſaw them (we read ver. 14, 15.) he had

Mercy on them, and ſaid unto them, *Go ſhew yourſelves to the Prieſts*, for They were to be Judges whether a Leper was healed or not. But of theſe ten there was only one, who was affected with this great Mercy, and he was a Stranger, ſo call'd, becauſe he was a *Samaritan*, and not one of the *Jewiſh* Nation. Our Saviour highly commended him, ſaying in ver. 18. *There are not found that returned to give Glory to God, ſave this Stranger.*

He was now become an humble Penitent, for he fell on his Face at Jeſus's Feet, and was thankful; for with a loud Voice he glorified God, and gave *Chriſt* Thanks. And he was alſo in the Exerciſe of Faith, and therefore our Saviour ſaid to him in the Words before us, *Go thy Way, thy Faith hath made thee whole.* In which Words, without any further Preface, we may obſerve Three Things:

As *Firſt*, The Cure of this Stranger, or *Samaritan*, of a loathſome or difficult Diſtemper to heal, or cleanſe, *viz.* the Leproſy.

*Secondly*, The Means thereof, and that was Faith. *Chriſt* was the efficient Cauſe, but Faith was the inſtrumental Cauſe of this great Cure. And, *Thirdly*,

*Thirdly*, We may here further obſerve whoſe Faith it was that was concerned therein, and that was *his own*, and not *another's*. *Thy Faith*, ſaid our Lord to him, *hath made thee whole.*

In my following Diſcourſe on theſe Words, I ſhall *firſt* ſhew what this Faith of the Leper was, which is here ſaid to make him whole.

*Secondly*, Why our Saviour call'd this *his Faith.*

*Thirdly*, I ſhall ſhew you from Chriſt's ſaying to the Leper, *Thy Faith hath made thee whole*, that every one who will be healed and ſaved by Chriſt, muſt have a Faith of their own in him.

And *Laſtly*, Make ſome Remarks on what ſhall have been ſaid.

*Firſt* then, I am to ſhew you what this Faith of the Leper's was, which is here ſaid to cure him: That this Stranger now had Faith, we are here aſſured by our Saviour, but what his Faith was, and how he came by

it, we are not here told. We read of no prior Discourse our Saviour had with him, to reveal himself to him, as the true *Messiah*, and so the Object of his Faith.

He no more knew *Christ* this Way (that we read of) than the rest did, for they all spake to him under the Notion of *Jesus* and *Master*, ver. 13. which they might have heard, and learned, from others who call'd him so.

We have nothing in this Story to certify us that this Leper look'd upon *Christ* as *God*, or that his Faith had got so high as to believe him to be the true *Messiah*; what is said of him in asking a Cure, is said of the rest of them, for they all lifted up their Voices and said, *Jesus, Master, have Mercy on us.* The Faith of them all in this Action appears to be the same, namely, that *Christ* was a great Prophet which God had raised up in the World, and that he was endowed with great Power from Him to do Wonders, and heal all Manner of Diseases. But tho' his Faith now appeared to be no more at first than a Perswasion, that the Works *Christ* did, were done not by a magical Art, or diabolical Power, as the *Pharisees* thought and said; but by the Power of God who sent him. Yet from

*Christ's*

*Chriſt*'s calling of it *Faith*, and commending of it as ſuch, we ſee it was pleaſing to him, for he cheriſhed it, and praiſed it, and we may obſerve, it work'd by Love and Praiſe, for he glorified God, and gave Thanks to *Chriſt*.

By this he diſtinguiſhed himſelf from the reſt of the Lepers, who were healed with him, and by our Lord's ſaying to him, *Thy Faith hath made thee whole*, we are taught, that a ſmall Degree of Faith is taken Notice of by him, and ſhall be nouriſhed and rewarded by him.

Faith (ſaith the memorable Dr. *Collins* on theſe Words) muſt be judged of according to the Revelations Perſons have, and to the Circumſtances they are in, and the Difficulties they do, or may encounter with; and that Faith which has but a little Light, and is maintained againſt great Oppoſition, is a great Faith, tho' it be *little* in itſelf, yet it is *great*, with reſpect to the Circumſtances of him that believeth.

This was the Faith the Leper now had, which our Lord encouraged and praiſed, and from this it appears, that his Mind was now in

ſome

ſome Meaſure cured, as well as his Body; for the Faith he had, from the little Light he had, did bear good Fruit in a ſhort Time: And by this he was diſtinguiſhed from all the reſt that were cured with him.

His little Faith was an active Principle in his Soul, and *Chriſt* ſeeing it to be ſo, might help it forward, as doubtleſs he did, by ſome ſecret Impreſſion upon his Mind, which the others had not. He encouraged and commended him, ſaying, *Go thy Way, thy Faith hath made thee whole.*

But thus much ſhall ſuffice for the firſt Head, to ſhew you what the Leper's Faith was, by which he was cured. It was a true Faith, tho' in itſelf ſmall, for it was an active Principle in his Soul, which brought forth good Fruit.

I ſhall now proceed, *Secondly*, to ſhew you why our Saviour call'd this Faith *his*, *Thy Faith hath made thee whole.*

Had this Leper Faith by himſelf, which none elſe had; which made our Saviour call it his? St. *Paul* tells us, EPH. iv. ver. 5. That there

there is but *One Faith*, how then could this Faith be ſaid to be *his* more than *another's*: Here it muſt be obſerved, that in regard of the Object Faith lays hold on for Healing and Life, there is but *One Faith*; for every one that will be healed and ſaved, muſt be ſo by Chriſt only as Mediator.

There is but *one Chriſt* for all to believe in, and thus the Leper's Faith was *another's* as well as *his own*, even theirs that were cured with him, they all applied to him for Cleanſing, and the ſame Hand healed the one, as well as the other. And thus it is with reſpect to eternal Life and Salvation; *Chriſt* as Mediator is held forth and offered in the Goſpel for us all to believe in, to Him we muſt apply ourſelves for the Pardon of our Sins, and Acceptance with God, as the Way, and the Truth, and the Life.

As all theſe Lepers went only to him for cure of their bodily Diſeaſes, ſo we muſt go to the ſame Chriſt, as the great Appointment of the Father, for the healing of our ſpiritual Maladies, in whom alone there is Salvation for us, and we may all go to him, one as well as another; for the Goſpel is preached to every Creature, and

Chriſt

Chriſt has aſſured us, JOHN vi. ver. 37. That, *He that cometh to him* (as He directs) *he will in no wiſe caſt him out.*

But tho' Faith be thus *one* in reſpect of the Object, *Chriſt*, as Mediator, yet in regard of the Subject wherein it reſides, every one muſt have *his own* Faith, that is, he muſt have this Principle wrought in his own Soul, (as this Leper had) to make a particular Application of Chriſt unto himſelf. There is (Sirs) no Salvation by a common Faith, tho' *Chriſt* be our common Lord, yet every one muſt believe in him for Salvation; 'tis not ſufficient for me that I believe with others, that Chriſt died for Sinners, the juſt for the unjuſt, that he might bring them to God. This we muſt all believe, as it is revealed to us in the Goſpel, and therein confirmed to us by credible Witneſſes; but with this Belief, I muſt have a Faith to appropriate, and apply him to myſelf, as my Saviour and Lord.

In this Senſe, here the Leper's Faith is call'd *his own*, for as much as it was not another's but his own Faith in Chriſt that cured him, tho' all Chriſtians have one and the ſame Faith, in reſpect of the Objects, and alſo the Quality of

of it, yet every one of them have (or ſhould have) a ſingular and individual Faith of their own, whereby each Perſon believes and truſts in Chriſt for his or herſelf.

And thus our Saviour might call the Leper's Faith *his*, to diſtinguiſh it from a common Faith. The Faith, which this Leper had, was of another Kind than the Faith of the *Phariſees*: They were proud Boaſters, but not true Believers, and ſo our Saviour here diſtinguiſhes his Faith from theirs, it being (as was hinted above) an active Principle in his Soul; and thus the Faith of true Chriſtians may be ſaid to be *theirs*, it being different from the Faith of Multitudes in its Nature, Operation and Fruitfulneſs. As the Faith of this Leper thus differs from that of the *Phariſees*, and of them who were cured with him, ſo does the Faith of true Chriſtians differ from the common Faith, or the Faith which Perſons in common pretend to.

All Faith is not of the right Kind, ſo that a Perſon may in ſome Senſe be a Believer, and yet not a *true* Believer, we read in LUKE viii. ver. 13. of ſome, who *heard the Word, and received it with Joy*, and for a while they believed,

believed, but in a Time of Temptation or Trial, they fell away. And we read of the Faith of *Simon Magus*, as well as of *Simon Peter*, tho' the Faith of the latter was eclips'd for ſome time by his denying *the Lord Jeſus*, thro' Fear and Self-Confidence at firſt; yet he was recovered again by Repentance: LUKE xxii. 61, 62.

But the Faith of *Simon Magus*, was not a Heart-purifying Faith, for his Heart was not right with God, tho' he profeſs'd to believe as others did, yet he was a Captive to Satan and his Luſts: For we read, ACTS viii. ver. 23. That he was in the *Gall of Bitterneſs, and the Bond of Iniquity*, and ſo he was not ſincere in his Pretenſions to Religion. The Devils are ſaid alſo, JAMES ii. 19. to believe and tremble, *Doſt thou believe there is a God* (ſaith the Apoſtle) *thou doeſt well; the Devils alſo believe and tremble.* He that believes there is a God, and that his Word is true, does well in ſo doing; and thus far he may be ſaid to have a true Faith, becauſe he believes what is true. And thus far the Devils may be ſaid to be true Believers, but they ſtill remain Devils and Enemies to God, tho' they tremble for fear of his Wrath.

So

So the Faith of Perſons which goes no further, is not a ſaving Faith, or a Faith that will iſſue in the Salvation of the Souls, as the true Chriſtian Faith will do. The Devils, and reprobate Perſons, may believe the Truth of the Holy Scriptures, and what is therein declared of the Birth, Life, and Death, and Suffering of Chriſt for Sinners, and he that believes the Truth of this Hiſtory, alſo does well, and is ſo far a true Believer, becauſe what he thus believes is true, but this Faith is not ſaving, becauſe it is not a living Principle in his Heart, with which a Man is ſaid to believe unto Righteouſneſs: ROM. x. 10.

And ſo it does not apply Chriſt to a Man's ſelf, as his Saviour and Lord. He (Sirs) believes well and to the Advantage of his Soul, (where the Goſpel is) who not only believes that *Chriſt* liv'd and died here for Sinners, but lays hold upon him (as the Heirs of Salvation are ſaid to do, HEB. vi. 18. *As the Hope ſet before them* there) and applies his Righteouſneſs to himſelf, renouncing all Confidence in any thing of his own, for Acceptance with the Holy God.

This

This is the true Chriſtians Faith, and thou that haſt this Faith which purifies both the Heart and Life, this Certificate given by our Saviour to this humble believing and thankful Leper, belong to thee, *Go thy Way in Peace, thy Faith hath made thee whole.*

I ſhall now proceed to the *third* Head, propoſed to be conſider'd, and that was from Chriſt's ſaying to this Leper, *Thy Faith hath made thee whole*, to ſhew and prove to you that every one, who will be healed and ſaved by him, muſt have a Faith in him of his own.

It was the Leper's Faith (you ſee) and not another's, that cured him, and if we would be healed and ſaved from our Sins and the Wrath to come, we muſt believe in *Chriſt* ourſelves, and for ourſelves, as the Goſpel requires. As another Man's eating and drinking what is good, will not nouriſh us, unleſs we eat of it ourſelves, ſo the Faith of another will not avail us as to our own Salvation hereafter, unleſs we have a Faith of our own.

Such

Such Perſons as want the Graces of the Holy Spirit, as Faith, and Love, &c. when *Chriſt* ſhall appear, ſhall be ſhut out and eternally rejected, as the fooliſh Virgins were. It muſt be acknowledged that many have fared the better for the Faith of others. The Centurion's Servant was healed of his Sickneſs for the ſake of his Maſter, who believed, MATT. viii. 13.

The Faith of pious and godly Perſons, has and may ſave others from temporal Calamities and Judgment, but it muſt be our own Faith in *Chriſt* as Mediator, as revealed in the Goſpel, that muſt ſave us from eternal Vengeance. One Bird may as ſoon fly with the Wings of another, as our Souls mount up to Heaven by the Wings (if I may ſo phraſe it) of another's Faith: It is true Faith, and thy Faith in Chriſt, O Man, that muſt juſtify and cure thee: Thy Faith muſt be true, with the Faith of others, who believe in Chriſt as the Goſpel requires, but remember it muſt be inherent in thy Soul.

As we cannot ſee with another Man's Eyes nor walk with his Legs, nor talk with his Tongue, but we muſt ſee with our own Eyes, walk

walk upon our own Legs, and ſpeak with our own Tongues: So we cannot be ſaved by another's Faith, but by a Faith of our own, wrought in our Hearts by the Word and Holy Spirit.

Another may pray to God for us, and plead the Promiſes of God for us, but it is we muſt believe for ourſelves, if we would be pardoned and ſaved at laſt. It is true we read in JAMES v. ver. 16. *That the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up, and if he has committed Sins*, that were the Cauſe of that Sickneſs, *they ſhall be forgiven him:* But this does not overthrow what I am now upon, *viz.* That every one who will be pardoned and ſaved, muſt have a Faith of his own, for the Text, but now mentioned, ſpeaks of the Health of the Body, and the Faith there ſpoken of, join'd with Prayer, was a Faith of Miracles, which was to be both in the Elders, and the Perſon who was to be ſaved, or recovered from his Sickneſs.

The Prayers of the Faithful may prevail with God for temporal Mercies for others, and alſo to give them Repentance and Faith, but it is not their Faith, but their Repentance for Sin and

and Faith in *Chriſt* that is granted to them, and wrought in them by the Holy Spirit, that ſaves them from the Wrath to come: We indeed read, MATT. ix. ver. 2. That *Jeſus ſeeing their Faith*, who brought to him a Man ſick of the Palſy, ſaid unto him, *Son be of good Cheer, thy Sins are forgiven thee.* But as our Saviour did this to confirm their Perſwaſion of his Power, and alſo Confidence in his Goodneſs, that he could and would heal this Man of his Diſtemper, ſo Pardon being join'd with it, ſhews that the Man had Faith in his Heart as well as they: And our Lord further taught them by this, and us with them, by recording of it, that as Repentance and Remiſſion of Sins go together, ſo does Pardon and the Exerciſe of Faith in *Chriſt*, who ſhed his Blood for the Remiſſion of Sins.

Now that every Perſon, that will be pardoned and ſaved, muſt have a Faith of his own in Chriſt, will (I think) appear to be a great Truth, if we conſider the *Three* following Arguments.

As *Firſt*, Every individual Perſon ſtands in Need of *Chriſt* for himſelf, and therefore, he muſt believe in Chriſt for himſelf: As all have

ſinned and come ſhort of the Glory of God, ſo they ſtand in great Need of being juſtified freely by his Grace, thro' the Redemption that is in *Chriſt Jeſus*; as it is expreſs'd, ROM. iii. 23, 24. There are but few indeed comparatively, that are ſenſible of this their great Need; but tho' they know it not, as ſome have and do yet, this great Want lies upon them, and it cannot be removed but by Faith in *Chriſt*.

*All that believe* (we read) ACTS xiii. 39. *are juſtified from all Things, from which they could not be juſtified by the Law of* Moſes. And the Righteouſneſs (we read) in ROM. ix. by which Sinners are juſtified, is the Righteouſneſs of Faith, that is, it is laid hold on and applied by Faith, as well as revealed in the Goſpel, which is the Righteouſneſs of Chriſt. And becauſe every one of us being Sinners, want this Righteouſneſs to juſtify us before the Bar of an Holy God; and this is only apprehended by Faith; we muſt all have Faith to be intereſted therein. St. *Paul*, who ſaw his great Need of it, notwithſtanding his *phariſaical* Righteouſneſs, counted all Things but Droſs, that he might be found in *Chriſt*, not having on his own Righteouſneſs, which was after the Law, but

that

that which is thro' the Faith of Chriſt, *The Righteouſneſs which is of God by Faith*, PHIL. iii. 8, 9.

Every Sinner wants this Righteouſneſs, (as was ſaid above) and that he may have it, and be found in it, he muſt have Faith in him, for it is a Righteouſneſs thro' the Faith of him.

This leads me to a *ſecond Argument* for the Proof of this Propoſition, that every one who will be pardoned and ſaved, muſt have a Faith of his own, and that is the general and expreſs Declaration of God in the Holy Scriptures. We read there, *That he that believes ſhall be ſaved, but he that believes not, ſhall be damned*, MARK xvi. 16. This is the plain and expreſs Declaration of God in the Goſpel, he does not there ſay, that if another believes for me I ſhall be ſaved, and that if another does not believe for me, I ſhall be damned, but what he ſays is, That, *he that believes ſhall be ſaved, and he that believes not*, muſt and, *ſhall be damned.*

This (Sirs) is the Declaration in the Goſpel, which beyond all Diſpute proves, that we muſt

believe in Chriſt for ourſelves, if we would be ſaved by him; and therefore to think or expect to go to Heaven by the Faith of others, as Miniſters, and Parents, without a Faith of our own, is to deceive ourſelves, and to give God the Lie in his Holy Word.

Every one muſt believe for himſelf, as he is to be accountable at laſt for his own Belief or Unbelief, for another is not required in order to my Pardon, and the Enjoyment of eternal Life to believe for me, but I am required to believe in Chriſt for myſelf, that I may be ſaved by him. It is true that St. *Paul* told the Jailor, ACTS xvi. 31. Who enquired, *What he ſhould do to be ſaved*, that if *he believed on the Lord Jeſus, he ſhould be ſaved, and his whole Houſe*, but not for his Faith alone, but there was Salvation for him and them if they did believe in Chriſt too, as we read, Verſes 32, 34, they did, after the Word of the Lord was preached unto them.

If the Faith of another could carry me to Heaven, I ſhould get thither very eaſily, but 'tis he (the Goſpel ſays) *That believes ſhall be ſaved*, and *Chriſt* the Author of it, has aſſured us, that *except a Man*, that is every Man, *be*

*be born again, he cannot*, nor ſhall, *ſee the Kingdom of God*, JOHN iii. 3, 5.

Now Faith is a Part of this new Birth, and ſince without Regeneration, there can be no Salvation, it ſhews the great Neceſſity of every one's having Faith, that would be ſaved at laſt. External Privileges, without this will not do, nor being born of godly Parents. Where the Word is, it muſt be received with Faith and Meekneſs, for ſo it becomes *an ingrafted Word, able to ſave the Soul.* JAMES i. 21. And ſuch Perſons as have goldly Parents, muſt not think for their Sakes they ſhall go to Heaven; this is indeed an Advantage to be prized and improved by them, there are many Prayers daily going up to Heaven for them, and they have the Opportunity and Advantage of a religious Education, and a good Example is ſet before them, but ſtill they muſt believe for themſelves, and bring forth Fruits meet for Repentance, or they ſhall be caſt into the Fire of Hell at laſt.

This Doctrine, *John the Baptiſt, Chriſt's* Præcurſor, preached to the *Jews*, MATT. iii. 9, 10. *Think not to ſay within yourſelves, we have* Abraham *for our Father, for the Ax is*

*laid to the Root of the Tree*, and *every Tree*, that is, every Perſon, *that bringeth not forth good Fruit, ſhall be hewn down and caſt into the Fire.* There all Perſons (we ſee) muſt themſelves bring forth Fruit, or they muſt expect to be hewn down and caſt into the Fire. *Abraham* was a holy Man and a ſtrong Believer, yet his Faith and Holineſs could not ſave them, who boaſted he was their Father.

As it is the Soul now that Sins ſhall die, ſo it is the Soul that believes in *Chriſt* ſhall be ſaved, let us read and remember what is ſaid JOHN iii. 36. *He that believeth on the Son of God hath everlaſting Life, but he that believeth not the Son, ſhall not ſee Life, but the Wrath of God abideth on him.* This is the Declaration of the faithful and eternal God in his Holy Word, which is true, and ſhould as ſuch be believed by us, that we may not deceive ourſelves.

But *Thirdly*, All Perſons muſt believe for themſelves, becauſe they that have the moſt Faith and Goodneſs, have none to ſpare for others, their greateſt Meaſures are but enough for themſelves to anſwer the End thereof, and therefore every one muſt have Faith and Grace for

for himſelf. This is fully prov'd by the Parable, propounded by our Saviour concerning the wiſe and fooliſh Virgins, MATT. XXV. 1. to 10. *The wiſe had Oil in their Veſſels with their Lamps*, that is, they had Grace in their Hearts as well as an outward Profeſſion, ſignified by Lamps, *but the fooliſh had only Lamps and no Oil.* When the Bridegroom came, they too late ſaw the Want thereof, and would have been ſupplied by the wiſe, ver. 8. but they anſwer'd, *Not ſo, leaſt there be not enough for us and you*, implying that there was not, ver. 9. The wiſe Virgins did not ſpeak this, fearing the failing of the Store they had as to themſelves, or as if they were uncertain of their own Salvation, but to let us know, that in the Day of Judgment, the Faith and Virtues of one, cannot help or relieve the Vices of another; and we are here taught what woful Shifts Hypocrites will be put to, and how vain their Hopes are, who were ſo fooliſh as to expect Soul-Advantage hereafter by the good Works of others.

Every Perſon (Sirs) muſt be ſaved at laſt by his own Faith in *Chriſt*, and by his own Grace or Goodneſs; as the juſt are required, in HAB. ii 4. *To live by their own Faith, and not another's*; and

and we are told, ROM. xiv. 22. *That every Man muſt have Faith in himſelf before God*; ſo by true Faith in *Chriſt*, they muſt expect Salvation hereafter. St. *Paul* tells us, GAL. vi. 4. *That every Man muſt prove his own Work, and he* that does thus aright, *ſhall have rejoycing in himſelf, and not in another.* By *every Man's Work* there, we may underſtand either his *State* or *Condition* towards God, which every Man ſhould prove and try whether it be right or not; or every Man's *Actions* or *Manners*, which he ſhould alſo prove and examine by the Word of God, whether they be conformable to His Will revealed therein.

This the Apoſtle *Paul*, there urges upon every Man as his great Duty and Buſineſs, he would have all Perſons keep a particular Eye upon themſelves, and ſee that Matters are right between God and their Souls. And this he preſſes by two great Arguments, GAL. vi. 4. 5.

*Firſt*, In ver. 4. he urges it from the inward Satisfaction and Joy, that will ariſe and flow to a Man from a right Knowledge of the Goodneſs of his State towards God, *he*

*he* then, (ſaith the Apoſtle) *ſhall have rejoycing in himſelf alone, and not in another.* He that ſtrictly examines and tries his own State and Actions, and finds them good, being agreeable to the Will of God in his Word, ſhall have Cauſe to rejoice in himſelf, that is, tho' he cannot rejoice in the Merit and Perfection of his Work, yet he will have this to rejoice in, *viz.* That God has wrought ſome thing in and by him, which he hath not wrought in and by many others. 'Tis not (Sirs) our knowing another Man's State and Actions are good, that will afford us inward Peace and Joy: In this we may and ſhall only have Satisfaction that our Faith in *Chriſt* is right, and our States are good before the Lord. *Solomon* tells us, PRO. xiv. 14. That, *a Backſlider in Heart ſhall be filled with his own Ways, but a good Man ſhall be ſatisfied from himſelf*; that is, he ſhall have Peace and Joy from the Knowledge he has of the Goodneſs of his own State and Work, while wicked Men and Hypocrites are filled with Terror and Horror, finding their Hopes vain; the Righteous ſhall rejoyce and be glad, and be greatly ſatisfied from the Holy Spirit, witneſſing with their Spirit, that they are the Children of God. But *Secondly*,

*Secondly*, The Apoſtle urges this Practice for every Man's trying his own Work, from the Conſideration that every Man muſt give an Account of himſelf to God, ver. 5. *For every Man ſhall bear his own Burden*, the Meaning is, that God will judge every Man at the laſt Day, not according to what others have done, but according to what he himſelf hath done; every Man then muſt anſwer for himſelf, and therefore, every Man muſt prove his own Work, and ſee that he has a Faith of his own in *Chriſt*, which the Goſpel requires. There will be no ſtanding (Sirs) before Chriſt at that Day, with Joy and Comfort, but by being found in him, and how can we be found in him, if we are deſtitute of that Faith, which is the Operation of the Holy Spirit; *If any Man has not the Spirit of Chriſt*, we read, ROM. viii. 9. *he is none of his*; he is indeed his Creature, and ſhall be judged by him, but as yet, he is no real Member of him, neither can he be by the Faith of another, for it is not another's Faith, but a Man's own that makes him Chriſt's, and Chriſt his. This proves (I think) beyond Diſpute, the Neceſſity of having Faith in our own ſelves, in order to Salvation. It is impractable in its

its own Nature, that one Perſon, who owes all that he has and does, and much more to God, ſhould have any thing to ſpare by which he may Merit for another; ſo (as it hath been ſaid) every one muſt have a perſonal Faith in Chriſt.

*Obj.* If any ſhould ſay, if this Doctrine be true, what ſhall become of Infants that die in their Infancy, I anſwer, The Goſpel neither in its Precepts, Promiſes, or Threatnings, has any thing to do with them as ſuch, it does not require them to believe, nor threaten them with Damnation for not believing, it is only the Adult the Goſpel has to do with, and therefore, we are to leave them with God to prepare them for Heaven, who only can do it, and in a Way we know nothing of, ſecret Things belong to God, DEUT. xxix. 29. And becauſe the Holy Scripture is ſilent about the Manner of their Salvation, and has to do only with the Adult, we muſt be ſilent too as to them, and not be wiſe above what is written, but mind what is our Duty, and ſee that we have Faith in Chriſt for ourſelves, that we may not miſs of Salvation at laſt.

I ſhall now, in the laſt Place, make ſome *Remarks* upon what has been ſaid.

And *Firſt*, See the abſolute Neceſſity of a particular Faith in *Chriſt* for ourſelves, or that the *Lord Jeſus Chriſt* muſt be believed in by all who live under the Goſpel, if they would be ſaved by him, for this End, he is revealed and offered therein, that as the *Iſraelites*, ſtung by the fiery Serpents, were to look to the brazen One for healing, ſo we muſt look to, or believe in Him, in order to be healed and ſaved by Him; this Doctrine our Saviour preached to *Nicodemus*, as we read in JOHN iii. 14, 15. And this is the great Command of God, that we believe on his Son, whom he hath ſent, 1 Epiſtle of JOHN iii. 23. Without this Faith in *Chriſt*, which purifies the Heart, and makes him precious to the Soul, all the Means of Salvation will not profit us, HEB. iv. 2. Tho' *Chriſt* be revealed to us in the Goſpel, yet if he is not believed in as that directs, it will be of no real Advantage to us, for it is he that believes in Chriſt, (we read in JOHN iii. 16.) ſhall be ſaved.

But

But *Secondly*, We may ſee here that we cannot, without great Danger to ourſelves, depend upon the Goodneſs, Faith and Prayers of others for Salvation, and therefore, we ſhould ſee that we have a true and lively Faith of our own. To reſt in the Faith of Teachers, and in ſundry Things, to believe as the Church believes, tho' a Man knows not what ſhe believes, is, (ſaid a great Man) the Doctrine of the Church of *Rome*, which is very erroneous and dangerous, and therefore ſhould be guarded againſt, and exploded by all, as being contrary to the Word of God.

The fooliſh Virgins (whom I mentioned above) when they ſaw their Miſtake, in not having Oil of their own, ſuppoſed they might have furniſhed themſelves with ſufficient Oil of the wiſe Virgins, but they were therein deceived, and ſo will all Perſons who expect to get to Heaven by the Faith and Virtues of others, without a true and lively Faith of their own; 'tis not, Sirs, the Faith, Self-denial, nor the Sufferings of others, that can bring us to Heaven: Hence we read, MATT. xvi. 24. *That ſuch Perſons who would be the Diſciples of Chriſt*, and conſequently

ſequently ſaved by him, *muſt deny themſelves, take up their Croſs, and follow Him.*

Let us then in the *Third* and *Laſt* Place be ſtirred up by this Doctrine, to look after a true Faith in Chriſt of our own, ſuch a Faith as works by Love, makes Chriſt precious to the Soul, and will iſſue in the Salvation thereof. Since all that would be ſaved muſt believe in Chriſt for themſelves, how careful, (Sirs,) and deſirous ſhould we all be, that we are of that happy and honourable Number of Believers, who are to live and reign with *Chriſt* for ever. *We are not of them* (ſaid the Author to the *Hebrews*) *who draw back unto Perdition, but of them who believe to the ſaving of the Soul*: Let us then ſee (I ſay) we are of this Number, that we may not cheat ourſelves of Salvation at laſt. The Precept of the Goſpel is, *Believe on the Lord Jeſus Chriſt*, and the Promiſe of it is, *thou ſhall be ſaved*, Acts xvi. 31. Both theſe (Sirs) muſt be obſerved by us, for without the one, we cannot, nor ſhall, enjoy the other: It is Faith in *Chriſt* that brings down the preſent Sweetneſs and Comfort of all Goſpel Promiſes, and puts us into an actual Poſſeſſion of them. So long

long as Perſons are under the Power of Unbelief, and live in Sin, they can lay no Claim to *Chriſt* as theirs, nor have they any good Ground to hope or expect Salvation by him at laſt. (O Sirs) let us all ſee to it, that we are true Believers in Chriſt, and evidence our Faith in him, by a ready, chearful and conſtant Obedience; and then we may expect to receive the End, or Tendency and Scope, of our Faith, even the Salvation of our Souls, as it is expreſs'd, 1 PET. i. 9. Which Happineſs God of his infinite Mercy grant to us all, for *Jeſus Chriſt* his Sake. *Amen.*

*FINIS.*

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